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IN
FREEDOM
UNIVERSAL REVERENCE, JUSTICE, PEACE AND LOVE

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THE INSTALLATION SERVICE AT SEATTLE.

The installation of Mr. Alfred W. Martin as resident minister of the Seattle Society for Universal Religion occurred in Elks' Hall Sunday evening, October 11th. The hall was crowded to the doors and the order of service followed the printed program throughout, except that the presiding officer was Vice-President John Arthur, who, owing to the unavoidable absence of President Jacob Furth, took the chair. After a brief and appropriate introductory address by Mr. Arthur, Rabbi Theodore F. Joseph of Temple de Hirsch, read selections from the Old Testament books of Joshua and Isaiah, prefacing each with a word to indicate their fitness for the occasion. At the close of his reading, the rabbi expressed to Mr. Martin the sense of pleasure felt by him and his congregation in the advent of Mr. Martin to the city and the sincere hope that the relations between the two ministers and societies would be increasingly cordial and helpful.

Mrs. Chatham then sang a soprano solo, after which Mr. E. C. Hughes, the first president of the Society, delivered a most impressive and stirring "address of welcome on behalf of the Society," laying special emphasis on the point that he spoke not for those who, five years ago when the Society was started, came expecting to hear Christianity and other religions reviled, nor yet again for those who came to hear iconoclastic destructive discourses, but rather for those who understand and appreciate the real purposes and privileges of the movement, its attitude of respect and reverence toward all systems of faith, its hospitality toward all forms of truth whatever their source, its concern for truth and justice as the paramount interests of moral beings. It was, he said, in behalf of these that he welcomed Mr. Martin as resident minister of the Society, trusting that he would find an ever increasing number of followers and ever greatening success in the work to which he has consecrated his life.

The Hon. Thomas J. Humes, mayor of Seattle, then delivered the "address of welcome to the city," stating at the outset

that his friends must be somewhat surprised to see him here, it being the first time in his life that he had spoken at a religious meeting. Yet a movement that stood for truth-seeking and for fellowship, for catholicity and freedom, for social justice and individual character was one, he said, that commended itself to him particularly and he was glad as mayor of Seattle to be present and to tender a most hearty welcome to him who is to serve as the leader of such a religious organization.

Mr. Martin in responding to the two addresses of welcome, said that the personal tributes to which he had listened touched him deeply and made him feel more than ever the sacred duty of becoming worthy the confidence and esteem of which the installation service was in part the symbol.

Coming first to the mayor's address, Mr. Martin said "if every mayor of every city entertained his ideas and had the courage to express them we could capture the country with our Cause." After paying a tribute to Tacoma and the part it had in his own development, Mr. Martin expressed his pleasure in becoming a citizen of Seattle and appealed to the audience to help in creating a history of the city that shall be an inspiration to the generations yet to be. This, he said, is the higher patriotism of our time, the patriotism that is ready and willing to live for one's city and country no less than to die for them if need be.

To Mr. Hughes' address Mr. Martin responded by expressing his gratitude for the noble and impressive contribution to the occasion afforded by the discriminating statement of the speaker as to the constituency for whom he spoke, and by his terse and lucid exposition of the vital principles that characterize the movement. In closing his address, Mr. Martin said: "It is to serve as the leader of a unique religious movement in this city, one with a mission not shared by any of the Christian churches, that you are installing me tonight. Let me make a single request. Give me your sympathy, your friendship, your co-operation and together let us strive to make our Cause not only a power for good in the community, but also an indispensable factor in the moral and religious progress of mankind."

After a vocal solo by Miss La Lecheur, Mr. Frank D. Nash,

of the board of trustees of the Tacoma Society, spoke on "The Fellowship of Our Societies."

ADDRESS OF MR. F. D. NASH.

I shall make no attempt to disguise the feeling of sorrow we of Tacoma have in parting with Mr. and Mrs. Martin, who have labored so long and so successfully with us. He came to Tacoma in 1892 bringing a new message, the gospel of full, fair and free investigation of religious truths. He found the harvest ready for the reaper. Many there were who, having no religious home, or none in which they found complete rest, came to hear this new preachment of free inquiry. Charmed by his manner and method they returned. Soon he gathered about him a band of devoted followers, whose numbers have been continually augmented. He endeared himself to us not less by those qualities of heart and mind that make universal appeal than by his eloquence. Possessing in a large measure those generous and kindly impulses of the heart which lead to daily acts of good will, he gave freely of himself, and time and again his good offices have brought cheer and comfort to sorrowing hearts.

His earnestness in the cause which he has made his life-work, his clear and lucid statement of the facts upon which his beliefs are founded, of the principles by which he is controlled, the spirit of aspiration which pervades his utterances appeal strongly to minds unbiased and unprejudiced, and to those inclined to believe in a continuing as opposed to a finished revelation. The spirit of free inquiry which he invoked is spreading. Other strong and inquiring minds are breaking away from the bonds forged by tradition, habit and authority, and labor to accomplish the same ends which he has in view. Among this class is the Reverend John Roberts who comes to us at Tacoma to continue the work already so well underway. He also possesses the gift of tongues, the enthusiasm in the search for truth, the purity of diction and charm of manner which delights and entertains while leading the mind to fields of higher thought.

I indulge the hope that it will often be your pleasure to listen to him as we of Tacoma hope often to be favored by having Mr. Martin with us.

Mr . Martin comes no stranger to your gates. Many times he has passed in and out during his ministry with us. You have felt the warm pressure of his hand, have often been inspired to noble effort by his precept and example. I shall not on this occasion attempt to enlarge upon his ability as a preacher. Your call testifies to your appreciation of his powers in that direction. I may, however, be pardoned for speaking a moment regarding other qualities with which you may not be as familiar as we are with whom he has so long lived. He adds to the gift of speech, ripe scholarship, great earnestness in the cause so dear to him, a tactfulness which enables him to see and take advantage of the occasion, and to these ability as an organizer. He possesses, moreover, an uncommon gift, the art of speaking entertainingly, of holding the attention of the young. Our Sunday school and young people's societies under the guidance of Mr. Martin and his accomplished wife have been with us a source of strength.

Mr. Martin has been especially fortunate in the assistant chosen for his life work. In Mrs. Martin you who have not already been favored with her acquaintance will find a woman possessing in a high degree those qualities of heart and mind which for lack of a better word we denominate charm. She has taken possession of the hearts of Tacoma people by her gracious manner and many accomplishments, and you will learn to prize the acquisition you have made.

I am free to confess to you that we part with Mr. and Mrs. Martin with many regrets; they have become very dear to us. We are, however, cheered by the reflection that he will often visit us, bringing words of cheer and comfort. We trust that on frequent occasions the members of this Society will avail themselves of opportunities presented to share in our services, as I assure you we shall do when occasion offers to be with you. I also trust that this establishment of another Free Church is the precursor of many similar occasions when we shall be called upon to assist in the installation of ministers devoted to the spread of principles shared by us, and that the members of this Society will join hands with us in furthering the Cause to which we are all attached. In giving to you our beloved minister, I quote the words of the

poet, writing of the "Cup of Life," "Take the Cup nor break it then."

The installation discourse which followed Mr. Nash's address was delivered with great earnestness and force by Mr. John W. Roberts, minister of the Tacoma Free Church of Universal Religion.

INSTALLATION DISCOURSE.

In these formal installation exercises I have been assigned the important duty of delivering the distinctly religious address. And as I now ponder over the task committed to my care I can not but regret that an abler and worthier voice than mine is not here to grace this occasion and to speak fitting words of light and leading appropriate to the precious cause of religious freedom. But the die is cast, the invitation has been accepted, and nothing remains for me now but to administer this sacred trust according to the best of my ability.

In passing to my own proper subject, I can not resist the impulse to congratulate this Society for Universal Religion on the good work it has already done. I congratulate that anonymous banker and corporation lawyer of which Mr. Martin spoke in one of his recent festival addresses that in the midst of the trying and exacting duties of their practical professions in this city they kept the torch of truth burning in their manly breasts. And I venture to hope that the man who said "he would not touch a thing like that with a ten-foot pole" may sometime (if he has not already) be converted into an enthusiastic supporter of the cause which at that time he probably imperfectly understood. I congratulate this Society for having so able a gentleman for its vice-president as John Arthur, the author of "The Modern Poets as Apostles of Liberalism," an address in the reading of which I gained both pleasure and inspiration. I congratulate you also on having in your organization some splendid specimens of that ancient British race—a race which has withstood the onslaughts of the Angles and the Jutes and the Saxons and the Romans and the Normans—a race which produced that illustrious champion of freedom Pelagius, the man

who crossed swords with the great Bishop of Hippo, St. Augustine—a race which gave to New England that lover of freedom Roger Williams and to our nation the state of Rhode Island. And if ever you have a post of extreme difficulty to fill in your Society, one calling for a spirit "invincible," in the language of the Masonic order I say to you, "Look well to the Cymri," But most of all do I wish to congratulate you on having secured Mr. Martin as your resident minister. I am not worthy to speak of him; I have yet to earn that right. It would be unbecoming in a civilian to attempt to appreciate the virtues and heroisms of a scarred and wounded soldier. So it would be unbecoming in me—the rawest of recruits—to say aught at this time concerning Mr. Martin and his esteemed wife and concerning those qualities of mind and heart which have made them the idols of so many hearts in Tacoma. I will only remind you that we in Tacoma feel keenly the sacrifices we are called upon to make. But in the interest of the common cause we love above all else we joyfully lay this precious offering on the altar. And if you in Seattle will become such enthusiastic supporters of Mr. and Mrs. Martin in the next ten years as the Tacoma people have been in the past ten we shall never regret the sacrifice we have made. May I ask each of you hearing me tonight to do all you can to prove yourselves worthy of his ministry and thus to fulfill our dearest hope that our sacrifice may not be made in vain.

And now, to pass to the main purpose for which we are assembled together this evening, I wish at the outset to direct your attention to a remarkable parallelism. Nearly a century ago in the city of Baltimore the Rev. Jared Sparks, the distinguished historian, was installed as minister of the First Independent Christ's Church. And the eminent Boston divine, William Ellery Channing, in his memorable discourse delivered on that occasion took the liberty to say that "a minister was to be given that day to a religious society whose peculiarities of opinion had drawn upon them much remark." And he added that "many good minds were apprehensive lest the solemnities of that hour might give a degree of influence to principles which they deemed injurious and false." This evening we, too, are giving a minister

to a religious society whose peculiarities of belief have called forth much remark, and there are undoubtedly many good minds in this city that are apprehensive lest the exercises of this hour may give a degree of influence to ideas which they deem injurious and false. And this parallelism of conditions and circumstances suggests to me that we should face our problem in the same frank way in which Channing faced his at the beginning of the last century. He did not conceal his peculiar opinions, nor did he try to reconcile his opponents and spiritual adversaries by toning down differences and obliterating distinctions. On the contrary he availed himself of that precious opportunity to speak of the distinguishing beliefs of the First Independent Christ's Church of Baltimore.

And, parenthetically, let me ask, was not Channing right in all this? Are not the differences and the distinctions the important things? We know that the peculiarities in our physical organism which constitute our superiority over the lower animals are due to the law of differentiation. And but for the extreme instability of human ova man could never have won his physical mastery over the beasts of the forest. We know also that the superiority of one race over another is due to the fact that the superior race varied from the common type. May it not be true, then, that religious progress depends on this identical law of differentiation? And in emphasizing those beliefs and opinions in which one church differs from another are we not fulfilling the conditions upon which the spiritual growth of mankind depends?

Convinced as I am that such is the truth, I wish to use the few moments remaining of my allotted time in speaking to you of the distinguishing beliefs of the Free Church, or Society, for Universal Religion.

First of all, then, I will say that the Free Church is distinguished for its consistent practice of the principle of freedom in the sphere of religion. Freedom is a very common word in our American republic and I fear that the constant—not to say careless—use we have made of it has taken away something of the freshness of its meaning and degraded the term into cant. So let me remind you just here that freedom in the sense we are

using it tonight stands for a very definite conception of the nature of the real world. By its use I mean to say that the possibilities of life are—and always have been—far in excess of our actualized ideals. The course actually taken by past history was not the only course that could possibly have been pursued. Had the commanding geniuses of war and statesmanship given themselves over to other alternatives we should have had a very different civilization. To realize the full meaning of this view of the nature of the world we should contrast it with that opposite view which sees nothing but predestined necessity in all the achievements of mankind. On this latter hypothesis the possibilities have never exceeded the actualities. And nothing better or nothing worse could possibly have taken the place of what has really come to pass. As there were no alternative choices to be made so human history is just what the infallible law of necessity decreed at the beginning it should be. In the words of the Persian poet:

"With earth's first clay they did the last man knead
And there of the last harvest sowed the seed.
And the first morning of creation wrote
What the last dawn of reckoning shall read."

Now as I said a moment ago, one peculiarity of the Free Church consists in the fact that it practices the doctrine of freedom. As yet religion is largely under the dominion of fatalism. The influence of Calvin and Edwards is still potent in the ecclesiasticisms and theologies of our age. And in our attitude toward evil at least passive acquiescence in its predestined necessity is the order of the day. But the Free Church has other foundations than those laid by Calvin and Edwards. And if we observe closely some of the characteristic practices of this church we shall be convinced that in religion, as elsewhere, freedom stands for a world of rich possibilities—a world of hope and not a world of despair.

To illustrate my meaning consider one of the most common practices of the Free Church. You are well aware that a minister of the Free Church feels at liberty to read as sacred scripture any passage which meets the demand of literary art and spir-

itual inspiration regardless of its source. He may read from the pentateuch, the prophecies of Isaiah and Jeremiah, the psalms, the gospels, the epistles of Paul; or he may read from the Vedas, the Upanishads, the life of Gautama Buddha, the Analects of Confucius, the Koran. Yes, he will often read you choice poems from the anthology of the poets or extracts from the English prose classics. In a word, of the minister of the Free Church we may say with James Russell Lowell:

> "That his hearers can't tell you on Sunday beforehand
> If in that day's discourse they 'll be Bibled or Koraned,
> For he's seized the idea (by his martyrdom fired)
> That all men (not orthodox) may be inspired."

Now this practice, as Lowell was quick to see, implies the deeper truth that the scriptures of the Free Church are still an open book and will remain an open book until the last man has had his say. For the Free Church is not satisfied with general verbal proclamations that man is divine. It goes farther; it practices the doctrine of the divinity of man; it treats particular concrete men as divine; it accords to them divine honor—such honor as heretofore has been considered the exclusive possession of Moses, David, Isaiah, Jesus and Paul. And let me add that only in this way can we show that our belief in the divinity of man is sincere. It is our practice which finally decides what we at heart believe.

I have time to refer to but one more distinguishing trait of the Free Church, and if my treatment of the first was brief my treatment of this must be briefer still.

It is not enough that possibilities exist and a church that stands only for freedom falls far short of fulfilling its practical mission in the world. The humanly serviceable church must convince men and women that possibilities exist for them. Under the most favorable circumstances—circumstances of wealth and power and social influence—life is full of perplexities, and no soul however fortunate in birth and environment can escape every form of human trouble. But the vast majority of our fellow creatures seem to be anything but fortunate in their endowments and opportunities. To every soul born with a "bottle of cham-

pagne to its credit'' there are thousands coming into the world every day weighted with the impediments of evil and neurotic constitutions. And still if history teaches anything it teaches us that our debt to these unfortunate members of our race is literally boundless. Hard conditions and physical infirmities have often been angels in disguise. Some of the most precious truths which now bless mankind have yielded their secrets to these souls in adversity. And tonight I rejoice in this above all else that a minister is given to this religious society who believes that possibilities exist for all, that the conditions of salvation are commensurable with our average human powers, that no soul is hopelessly shut out from the ''blue heaven above us bent.'' In a word, I rejoice that this Society is committed to the duty of teaching that religion is nigh unto the natural heart of man. And I have faith to believe that the word ''universal'' which appears in the name of your Society is the promise of a better day for man—a day when the word of God shall be universally nigh unto all souls—in their hearts that they may speak it.

After the singing of a hymn, written by Samuel Longfellow, who, on March 18th, 1888, at Chelsea, Mass., ordained Mr. Martin, the exercises were brought to a close by Mr. Roberts, whose graceful benediction summoned the divinities of justice and love to dwell more and more in our hearts to the end that life may be more abundant and more divine.

LETTER TO MR. AND MRS. MARTIN.

The following letter was sent last week to Mr. and Mrs. Martin, in accordance with the resolution adopted at a meeting of the members of the First Free Church on Sunday, September 27th, 1903;

Dear Mr. and Mrs. Martin—At this hour of parting the members of the First Free Church of Tacoma feel that your labors among us for these many years should meet with something more substantial and lasting than can be found in the ordinary expressions of farewell, and therefore unite in this common tribute to your combined usefulness and helpfulness in the begin-

nings of our movement, and to say that, however rich and sweet the fruit that has sprung from the soil of the field of eleven years' tillage, we believe with Mr. Martin that *his* work in it is done; and that another and a broader field, with golden promise of fruitfulness now claims his care.

For we believe that One who is wiser than we, wiser than he, has spoken to him and bidden him go, and that if in the past he has played a great and difficult part he is yet to play a greater.

A lost leader? No; for his courage and consecration, the more a leader. And let this be the measure of our love for him: that we hereby pledge ourselves to work in a renewed allegiance to the cause of Truth, and a yet more unfaltering aspiration toward the ideals he has gloriously raised for us.

To us Mr. and Mrs. Martin are as one. He was our minister, but no less was she. Alike they have loved and served us, and we have loved and striven to serve them both alike. We shall miss their bodily presence in our midst; but the deep good of having known them will be ours forever. We beg them to forgive if we have pained them by the too great voracity of our grief at parting, but we rejoice that in the main we have not failed them, hoping that so our grateful love may have expressed itself.

All endings are full of pain; but then all beginnings are full of hope, and this is both an end and a beginning. And therefore do we all—those who simply bow to what must be, and those who sympathize but cannot understand, and those who perceive the need, the purpose, and the value of this onward step, and heartily and hopefully take it along with their leader—all are one in saying from our hearts, Good-bye; God be with you.

George Browne,
Samuel Collyer,
Alice Van Ruyper,
Committee.

THE SMOKE AND THE FLAME.

More than once have we had occasion to commend to our readers the works of Rev. Charles F. Dole, minister of the Uni-

tarian church, at Jamaica Plain, Mass. We recognize in him the foremost champion within the Unitarian ranks of a religious fellowship that shall be as broad as humanity in its inclusiveness. His noble petition for a broadening of the Unitarian terms of fellowship, so as to include all free churches and kindred societies will be greatfully remembered by all readers of our monthly. The latest of Mr. Dole's books is entitled "The Smoke and the Flame." It presents with Mr. Dole's characteristic clearness, simplicity and force the story of the development of religion within Christendom from the beginning of the Christian era down to the tendencies manifested in our own day. He traces the growth of Christianity from Jesus through the early church to the Reformation, pauses to sketch and comment upon the revival of Paganism and then, after discussing the rise and development of Protestantism, states the causes that have created the need of a new interpretation of the mission of the church, and devotes a final chapter to "The Church of Humanity." The book throughout is written in Mr. Dole's best vein, with sympathy and candor, with warmth and discrimination, with insight, and with optimism of the rational type that roots itself in evidences of progress toward the ideal religion. "Never," he says, "was the larger faith in religion so vital and buoyant as in the minds of men and women of our generation." Very impressive and significant is the passage in which the author raises the question, as to whether the sects will rise to a recognition of the new need of the new day—his own sect included. "Their mission," he says, "in every community is to establish a free church of the people, and for the people. They must make each of their churches something like what the church of the future should be. * * * There was never a greater or more critical moment in the history of mankind."

Between sectarianism and cosmopolitanism in religion every church must choose. The two ideals are mutually exclusive. To try to represent democracy in religion from within any one of the historic religions is to occupy a double and inconsistent position. Many ministers are making this experiment today, only to find from bitter experience how sorry a failure it is. Con-

sistency costs the relinquishment of sectarian names, claims and connections for all those who would be uncompromising, whole-souled, consecrated apostles of the religion of Humanity. To stay inside the old fold and fling to the breeze a flag that symbolizes something grander and broader than can be connected by even such terms as Christian and Unitarian is to serve very imperfectly and unideally the ideal. When a man has espoused the religion of Democracy in all its breadth and depth it will not do for him to be identified with Buddhism, Judaism, Christianity or any other historic religion, because they all alike represent something less than his ideal, while to make any one of them synonymous with his ideal is to do violence to history and to the ethics of interpretation.

We see so possibility of Mr. Dole's "Church of Humanity" ever attaining realization except on these terms. We share his conception of what the ideal church should be, but we see no prospect of any established denomination, not even the Unitarian, with its "superb opportunity" re-establishing itself on principles strictly universal and with a basis of fellowship as broad as humanity.

IS MR. JONES RIGHT?

We have an interesting and vital question to present our readers regarding the attitude taken by Rev. Jenkin Lloyd Jones to the publication of his name and the name of his church and of his weekly paper (Unity) in the Unitarian Year Book for 1903. In *Unity* for August 20th, Mr. Jones says with characteristic loveliness of spirit "In the list of periodicals *Unity* finds itself enrolled. We do not feel uncomfortable in this company. We find ourselves in genial companionship with the four other (Unitarian) journals represented in the list. In so far as we are considered worthy the confidence and fellowship of the Unitarians we rejoice and are grateful for any recognition of the fact. We appreciate the fellowship implied in this inclusion." Everyone will recognize and appreciate the noble catholicity and love in these quoted sentences from Mr. Jones's editorial, and if

the manifestation of a fine and exquisite spirit were our only concern in religious matters it would be idle and wrong to make any further quotations from this editorial. But we feel keenly and deeply that a far-reaching, vital, *ethical* question is involved in its main contention causing us to quote also these clauses: "clearly we do not belong in this list without a modifying explanation. *Unity* is *not* a Unitarian periodical; *Unity* is non-sectarian in its claim and practice. It is confessedly the organ of the Congress of Religion, which in spirit and letter is pledged to the position just indicated."

Such being the avowed truth concerning Mr. Jones's weekly it seems to us that it has no more place in a list of *Unitarian* periodicals than would the "Congregationalist" or "Universal Religion," because each of these stands for a cause which is distinctly and unequivocally different from that for which Unitarianism stands and with unmistakable explicitness. We feel that Mr. Jones, in allowing "Unity" and himself and his Free church to be represented in the Unitarian Year Book, (as they now are) compromises his position fully as much as the man who *talks* free trade and *votes* protection. By all means let us have fraternity and catholicity, but never at the price of consistent loyalty to the sacred principles for which we stand. Until at least the "modifying explanation" is furnished we cannot feel that the triple publication in the Year Book of the names of Mr. Jones, his church and his paper is ethically warranted. The ethics of affiliation, as we understand it, makes it wrong for an avowedly non-UnitarianSociety, minister and periodical to be unqualifiedly represented in a Unitarian Year Book. We would be glad to receive comments or criticisms on this position and most of all from Mr. Jones himself.

THE LATE FRANCIS E. ABBOT, PH. D.

As we go to press word comes to us of the death of Dr. Francis Ellingwood Abbot, Ph. D., at his home in Cambridge, Mass., on the 23d of October. The First Free Church of Tacoma, of which he was a member and an honorary trustee, has arranged to hold a memorial service Sunday, November 1st, and the Seat-

tle Society for Universal Religion will also hold a commemoration service in the evening, Mr. Roberts and Mr. Martin conducting both services. The December number of this monthly will be devoted as memorial number in honor of Dr. Abbot.

On receiving the sad news, the Tacoma congregation on October 25th sent a telegram of sympathy to the bereaved family and arranged for the holding of a memorial service the following Sunday. The survivors of Dr. Abbot's family are a daughter, Miss Fanny L. Abbott, author of a catechism of Universal Religion; Everett Abbot, a lawyer residing in New York, and Stanley Abbot, a physician at the McLean Asylum for the Insane in Wayland, near Boston.

RESOLUTION PASSED BY THE FIRST FREE CHURCH OF TACOMA.

Whereas, We have heard with deepest regret of the death of Francis Ellingwood Abbot, of Cambridge, Mass., one of the founders of the Free Religious Association of America, the philosopher and poet of free religion, a member and honorary trustee of this church and a frequent contributor to the pages of its monthly organ—Universal Religion, therefore

Be it resolved, By the members of the First Free church of Tacoma, that it is the sense of this organization that we have lost a true and tried friend and the cause for which we stand has lost its ablest expositor and lifelong supporter whose services will be of immortal worth; and furthermore

Be it resolved, That this preamble and resolution be entered upon the records of the First Free church of Tacoma, and copies thereof sent by the secretary to the surviving members of Dr. Abbot's family and to the editor of the Universal Religion for publication in the next number.

RESOLUTION PASSED BY THE SEATTLE SOCIETY FOR UNIVERSAL RELIGION.

Whereas, We have heard with sincere regret of the death of Dr. Francis Ellingwood Abbot, a pioneer with O. B. Frothingham and William J. Potter in the cause of free, spiritual and universal religion, one of the founders of the Free Religious Association of America, a public defender of religious liberty in our national constitution, foremost exponent of the scientific method as applied to religious problems, an original thinker whose services to our cause are incalculably great; therefore,

Be it resolved, That it is the sense of this society that by the death of Dr. Abbot we are bereft of a devoted friend and invaluable helper and that our cause has lost one of its most consecrated servants; and furthermore,

Be it resolved, That a copy of this preamble and resolution be entered upon the records of this society and copies thereof be sent to the surviving members of Dr. Abbot's family and to the editor of our monthly organ for publication in the November issue.